

THE  
ANATOMY  
OF THE  
K E B L A;  
OR, A  
DISSECTION  
OF THE

*Defence of Eastward Adoration;*

Lately publish'd in the Name of

*JOHN ANDREWS,*  
Parish of South-Newington in Oxfordshire,  
In a Letter to the Author of *Alkibazar*.

---

a true SON of the Church of *England*  
(as now by Law establish'd)

In a LETTER to a FRIEND.

---

*Tendimus in LATIUM!*

*Virg.*

---

*L O N D O N:*

Printed for J. ROBERTS near the Oxford-Army in  
Warwick-Lane. M.DCC.XXII.

PROTATIA

CH 6 TO

CH

CH

CH 6 TO

A

CH 6 TO



THE  
ANATOMY  
OF THE  
K E B L A.

---

In a LETTER to a FRIEND.

---

S I R,



HO' I have neither Time nor  
Inclination to look into many  
of our modern Pamphlets, yet  
the Defence, you sent me, of  
Eastward Adoration being a  
*curious Subject*, and coming a-  
broad under so great a Name in the Church  
as that of ANDREWS, I set my self, at your  
Request, to peruse it with a just Attention:

## The A N A T O M Y of

ALKIBLA, either bad or could devise to the contrary.

Keb. p. 4.

And the more, as I found it positively affirmed to be what would effectually overturn every thing my old Friend, the Author of

My Expectations were still rais'd when at the same time I was, by good hands, assur'd, this so celebrated Epistle, he has the Honour to have address'd to him, was not, as the Prophet's Gourd is said to have been, *unius noctis Filia*, like a Mushroom that sprung up in a Night, but a Work of Time and mature Deliberation: And which (not to mention the finishing Strokes it receiv'd both from *Oxford* and *London*) had been carried on from the Beginning, it seems, by the joint Labours, and under the immediate Conduct of a veteran Author, justly perhaps to be esteem'd of the first Class in the learned World, and who is indeed an **ORACLE** to all around him.

THESE were Considerations much more proper to produce the Reverence than Remarks of an humble Reader: However, Sir, my private Thoughts on the Occasion, since you desire them for your own Satisfaction, are at your Service; and, if you think they may be of use to others in giving a better Insight into the Constitution of our Church, and rectifying some *too vulgar Errors* in Religion, you are free to dispose of them as you please.

FIRST, as I have sometimes known as much in a Vicar's Text as all his Sermon, I shall begin with the *Motto*; in *English* thus—

— *COLLEGIIS QVI IN SCHOLO QVI IN LIBRIS IN*

— *BRAT* — *— A*

## the K E B L A.

5

In those Things concerning which nothing is appointed in holy Writ, the Custom of the People, and the Constitutions of the Antients are to be observ'd: And as the Prevaricators of the Divine Laws, so the Despisers of Ecclesiastical Customs are to be restrain'd.

Thus (if fairly cited) said the venerable Father St. Austin: But as he was one who sometimes chang'd his Mind for the better, I am inclin'd to think, for a Reason that will soon follow, had he been a Father of the Church of England at the Time our Reformation took Place, he would have offer'd his Advice with some Amendment: For instance thus----- *In those Things concerning which nothing is appointed in holy Writ, nor by present lawful Authority, there the Custom, &c.* Otherwise I need not tell you the Observance of this single Maxim would have effectually prevented all Reform of popular Customs, or antient Constitutions of the Church, however inconvenient for its present State; nor should we have had any such Thing at this Day as a Church of England, as it now stands by Law establish'd.

I COULD wish therefore our Author, before he appear'd in Print, had consulted his Common-Prayer-Book, and observ'd only what that teaches him under the Title of Ceremonies why some be Abolish'd, and some Retain'd; and what St. Austin there says of them even in his Day's Time. "That they were grown to such a Number, that the State of Christian People was in a worse

Case

## The ANATOMY of

“ Case concerning that Matter than were  
“ the Jews. And he counselled that such  
“ Yoke and Burden should be taken away,  
“ as Time would serve quietly to do it.”

IN Pursuance of this Advice 'tis plain our Reformers, to use their own Expressions, *cut away and clean rejected* all such Ceremonies of the Church, which however then customary, they thought not fit to be continued. Ought therefore the Reformers of the Church of *England* to have been *restrain'd*? Is this what our KEBLISTS would intimate to us as a Piece of their Mind? The Council of *Trent* \* was entirely of this Opinion; and decreed therefore----- “ The Ceremonies of the Church are *universally*, “ and under Pain of the great Curse, ne-“ cessarily to be used in all Places and Coun-“ tries.”

THIS Decree was visibly fram'd as an Engine to batter down the Reformation in its Rise: And for such a Decree, what more proper than such a *Motto*! Accordingly no wonder the most artful Emissaries from that Quarter, have not been wanting to themselves in making the best Advantage of such like Authorities: But I must confess it was a little Surprize to me, so judicious a Set of Divines, as we have to do with at present should chuse to hang out Popish Colours when they meant nothing less than to serve the Cause of ROME.

\* Sess. 7. Can. 13. See Rogers on the 39 Articles.  
p. 200.

OUR 34th Article, entitled, " Of the Traditions of the Church," tells us *in general*,--- " It is not necessary that Traditions and Ceremonies be in all Places one, or utterly alike, and that they may be chang'd :" With this one Restriction only, *viz.* " So that nothing be ordain'd (i. e. order'd or done) against God's Word." Nor does the Article say any Man ought to be rebuk'd for breaking the Traditions and Ceremonies of the Church, unless they be such as are, not only not repugnant to the Word of God, but also actually ordain'd and approv'd by common Authority. This, if our Author ever duly considers it, is a Clause, I fear, will be apt to haunt him sleeping or waking : And I cannot but say it was a little unfortunate for him *ipso in limine titubare*, and the first Step he made into the World to run his Nose against an Article.

So much for his *Motto* ; which might serve indeed as a compleat Answer to all he has advanced to the Point : But to treat him in due Form, I shall proceed. Next then for his Introduction : Here we have two Keb. p. 3, very remarkable Concessions to begin with : First, that any *Word* \* should be hard to so great a Linguist as our Author on this Occasion appears to be : Then, that there should be any such thing as *Elegance* † belonging to *Alkibla* ; but before the end of the Paragraph he begins to talk like himself again, *viz.*--- *I could find nothing but false Reasoning*

\* The Title Alkibla.

† Dedication to Sir R. S.  
soning

The A N A T O M Y of  
Joining and Misrepresentation throughout the  
whole.

THIS, Sir, you must have observ'd is a customary Compliment in modern Controversy, especially betwixt Divines, and therefore cannot be look'd upon as any particular Civility of our Author to the Person he speaks to: However, I shall leave him to reconcile the Truth of it to what his learned *Friend*, I am well assur'd, has more than once declar'd, *viz.* That *Alkibla was what be bad perus'd with Satisfaction*: Nor has he made any Difficulty to subscribe to the Author's *Learning, Address and Acumen*, as they appear'd to him in that Tract.

BUT my Business lies with the P U B L I C K S E N T I M E N T S of the K E B L I S T S, which our Author towards the Conclusion, sums up in the Manner following.---- Upon the whole (says he) *I think your Inference from*  
**Keb. p. 38.** *the Omnipresence of God unjust: That the Practice of the Heathens is foreign to the Purpose: That there is the same Reason for Eastward Adoration in the Christian Church, as there was for Westward in the Jewish: That you have not dealt fairly by the Fathers of the Church, in many Particulars: That, as far as can be collected, it is an Apostolical Tradition, and hath continued in the Church ever since, and ought therefore still to be observ'd.*

To these Five Heads comprising the Substance of his Discourse, that I may be the less tedious in rambling after him, I shall confine my Observations; premising only that what he here makes his Third Head

stand will its pr  
T thus; ward presenc  
fectly i  
No it pro  
fence Thing  
Adora  
that it  
Adora  
should  
Heaven  
only to  
deed w  
sure in  
But  
first ha  
(viz. in  
of the C  
our Gui  
a Presu  
submitte  
Forms a  
blish'd  
Church  
Laws  
and Dire  
wish we  
whom it  
But 'twas

stands Second in the Body of his Book, and will therefore be taken Notice of by me in its proper Place.

THE first Part of his Charge he opens thus ; --- *Whatever you advance against Eastward Adoration from an Idea of God's Omnipresence, at most only proves it to be a Thing perfectly indifferent in it self.*

Now, with Submission, I do not think it proves so much ; for tho' the Omnipresence of the Deity we adore, makes it a Thing indifferent which Way we direct our Adoration ; yet doth it not thence follow, that it is a Thing indifferent to confine his Adoration to one Point alone : And why should the Worship of that God, whom the Heaven it self cannot contain, be determin'd only to any one Quarter of it ? Unless indeed we had some Revelation of his Pleasure in this Particular.

But taking for granted what he should first have prov'd, concerning such Things (viz. in themselves indifferent) the Practice of the Church, says he, *I presume ought to be our Guide.* Which, might I so tell him, is a Presumption indeed ; for to us, who have submitted our selves to a Church, all whose Forms and Ceremonies of Worship are establish'd by Law, not the PRACTICE of any Church that ever was upon Earth, but the LAWS of our own are the proper Guides and Directors. A Point, which I heartily wish ~~were~~ more attended to by those from whom it might be most reasonably expected : But 'twas a Complaint as old as St. Austin,

## The A N A T O M Y o f

and what grieved him much, *That Presumption should so abound in the Church*\*.

I N the next Paragraph our Author, having first made his Flourishes on the Occasion, resumes his Point, returning to the OMNIPRESENCE; and, notwithstanding that, falls foul upon my old Friend, as advancing a meer Conception without Proof or reasonable Foundation, only because he had declar'd himself to be humbly of Opinion,

Alk. p. 2.  
 " That tho' many ingenious, and perhaps  
 " not ill-meant Arguments had been de-  
 " vis'd in Favour of one uniform Aspect  
 " in the Service of God, yet, were they  
 " all put together in the Ballance, the single  
 " Idea of an Omnipresent Being, in Point of  
 " Edification, would outweigh them all."

A N D truly one would have thought few Vicars would have requir'd much *Proof* that the Divine Omnipresence (the natural Foundation of that Beginning of Wisdom, the Fear of God) is a Conception, than which none could have more highly tended to Edification: And when their Preacher shall have convinc'd the good People of *South-Newington*, they may edify more by setting their Noses all one Way, than by considering the Eye of God is upon them from every Quarter, it will be Time enough to talk of *Rational Foundations* in the Point betwixt us: I should be glad to see some of his Practical Inferences on this Head.

---

\* Hoc nimis doleo — tam multis Presumptionibus  
 sic plena sunt omnia. *Epist. 119.*

At the same time my old Friend happening frankly to declare, "It would be no Offence to him to see a whole Congregation, every one, if possible, facing a different Way," (somewhat like which may be daily seen in the most Devout throughout the Kingdom) we are very gravely given to understand, *It may be yet just Matter of K. p. 5. Offence to those ingenious Gentlemen who devis'd the Arguments to the contrary.*

AGAINST which I beg Leave to enter my Protest: For, let them be *ever so ingenious*, where's the Justice of any Gentlemen's being offended at their Neighbours, for doing what neither the Law of God nor Man forbids them to do, and using that Christian Liberty in their Devotion, which, as *Alkibla* observes, "gives a peculiar and in- p. 3. "communicable Distinction to the Worship "of the True God?" To which we may here add, That as our meeting together in Places dedicated to one God only, is an evidence we meet to worship him alone, so our addressing our selves so many various Ways at once towards him, is a sensible Demonstration we hold this ONE GOD to be EVERYWHERE.

ON this Occasion I might take the Liberty farther also to observe, ---- I know not what manner of Spirit those are of, who in the Height of their own Devotion are so very apt to take Offence at that of others, especially whilst they act within the Rules prescrib'd by publick Authority, and by themselves profess'd: For my own part, I

B 2 frequently

frequently behold many good People mixing various *forbidden Practices* in our stated Services, whom I cannot but regard as a sort of *Volunteers in Ceremony*, yet they give me no other Emotion than that of Pity for their Misfortune, in being what, *were they sensible of it*, themselves would most abhor to be: For in Fact, Sir, they are *Nonconformists*, and don't know it; if they did, I know not any Consideration in Nature more likely to reclaim them from the Error of their Ways.

WHAT in the next place our Author gives me an Opportunity to admire in him is this, That notwithstanding his natural Aversion to *meer Conceptions*, scarce are the Words out of his Mouth, but these follow them: ---- *Methinks* (says he, without giving us any Reason to believe he thought at all) *this Declaration is nothing less than opening a Breach to let all Disorder and Confusion into the Church*. Under which Apprehension of Mind I cannot too much commend his Zeal, but wish it were a little more *according to Knowledge*: For let him think as he pleases himself, he will not perhaps easily persuade the Generality of Mankind, "That a People acting under a just Sense of the *Omni-presence of God*" (the very Case specified in *Alkibla*) are the most likely of all others to be the Authors of *Disorder and Confusion in his House*.

P. 2.

K. p. 5.

But, says he, *We have a more sure Word of Prophecy to which we shall do well to take heed*: *St. Paul expressly says, That all Things should be done decently and in order.* And it is certainly

(†) See  
of Cerer  
ain'd.

mix-  
stated  
a sort  
ve me  
r their  
sensible  
to be:  
misses,  
ow not  
ely to  
Ways.  
Author  
in him  
natural  
ce are  
follow  
giving  
at all)  
eining a  
nto the  
on of  
is Zeal,  
rding to  
pleases  
ersuade  
a Peo-  
e Omni-  
cified in  
thers to  
fusion in  
re Word  
l to take  
l Things  
And it is  
certainly

certainly more for the Beauty and Order of Publick Worship, &c.

St. Paul has indeed a Text somewhat like this, yet not so expressly the same neither: nor could I ever see a *Word of Prophecy* there was in it: but what there is in it I have often taken heed to, and should be glad our Author would take heed also what there is not in it, and what our Church says upon it; viz. "Let all Things be done among you, " saith St. Paul, in a seemly and due Order; "the Appointment of which Order per- taineth not to private Men; therefore no Man ought to take in hand, or P R E- sume to appoint any publick or com- mon Order in Christ's Church, except he be lawfully call'd and authoris'd there- unto.†"

I would gladly know therefore, who made the Author of the *Kebla* a Judge of the Beauty and Order of publick Worship: Whence had he this *Call*? By what *Autho- rity* does he set up for a Prescriber of what the Church of *England* neither prescribes nor practises? Even the *Jewish* Priests, notwithstanding the *Shechinah* in their Temple, were wont (we are told\*) "to wave the Sacrifice *East, West, North* and *South*, upwards and downwards, to denote T H E OMNIPRESENCE of GOD :" And this also, I am apt to think, was the true Reason (tho'

(†) See the Common-Prayer-Book under the Title ---- Of Ceremonies why some be Abolish'd and some Re- main'd.   (\*) Vide Outram De Sacrificiis.

## The ANATOMY of

Plutarch hints at others) why *Numa*, in his religious Institutions, injoin'd the Romans to turn round (b) when they prayed. But to return to our Author.

IT is here again, in the very same Page, where he had so manfully cry'd out against positive Assertions, not undiverting to have him giving us his Word and Honour, 'Tis certainly more for the Beauty and Order &c. without so much as intimating any *Why* or *Wherfore*. But of these Things there is no End but the End of the *Kebla*, and I need not point out what every Reader must himself in every Leaf observe.

HIS next Breath is spent in raising a Dust, if I may so express my self, about the more *Especial Presence* of God, without defining to others, or, I verily believe, knowing himself, what he means by it: For my own part, I freely acknowledge, I have no Notion of the more *Especial Presence* of the Universal Presence; for were it at all *Special*, it would not be *Universal*. The *Disquisition* upon Worshiping towards the **E A S T**, proceeds on this Footing; "That we ought to address our selves towards the Object we adore: That the Object we adore is the Person of God: That the Person of God is *every where* equally present: That therefore it ought to be equal to us which way we address

(b) Τὸ προσκυνεῖν περιτριφοράν. Circumagas te dum Deos adoras: Plutarchi *Numa* ex Traduc: Criserii & Xylandri. p. 69.

" our

in his "our selves." This some would think is  
good plain sense; but, right or wrong, *Alkibla*  
But to was to be oppos'd; and the Opponent be-  
gins here with this pithy Question: "Would K. p. 6.  
Page, "you infer that God is equally, or after the same  
against "manner, present in Hell as he is in Heaven?"

IF he speaks, as the Author of the *Dis-  
position* does, with regard to his *Real Es-  
sential Presence*; Why not? What should hinder him? Can Place alter the Presence or Person of the Deity? Is the Divine Nature capable of any Change or Variety? But if he speaks with regard to the Splendor or Glories of Heaven, or the Manner wherein God is there attended or serv'd; these are no more his Presence, than the Furniture and Retinue of a Court are the Person of the King.

BUT let our Author answer for himself, and he will tell you (*non præter solitum*) Some Difference must CERTAINLY be allow'd. And then he contents himself to desire, "The Article of Christ's Ascension may K. p. 6.  
"be consider'd, together with several meta-  
"phorical Texts of Scripture, wherein  
"Mention is made of God's dwelling in  
"Heaven, and of his having a Throne and  
"Seat there.

IN answer to all which I need only desire the first Words of our Lord's Prayer may be consider'd, together with the Exposition not to mention many others of our most Orthodox Divines) of the ingenious Dr. Mancy; who tells us, " 'Tis to accommodate themselves to human Conceptions, the " Script-

“ Scriptures talk of Heaven as the Place of  
 “ God’s more immediate Residence ; and  
 “ that therefore also it is there call’d his  
 “ Throne and his Dwelling-place. (a)

AND our Author, considering his Ac-  
 quaintance with *Majemonides*, need not have  
 been ignorant, “ That in Holy Writ Dwell-  
 “ ing or Residing are attributed to God in  
 “ a figurative Sense only :” (b) “ That pro-  
 “ perly speaking God cannot be said to  
 “ dwell or reside any where ; since he is  
 “ himself the Habitation of the Universe,  
 “ not the Universe of him : (c) And again,  
 “ That God has (d) no particular Place,  
 “ with respect to which Man may draw near  
 “ to, or remove from him, as some blind  
 “ Buzzards do imagine : Which (says he)  
 “ do thou observe and take heed to.”

BUT having to his own Satisfaction de-  
 monstrated *Heaven*, in reference to the rest of  
 the material *World*, to be the *Place of God’s*  
 more *Especial Residence*, our Author proceeds  
 to assure us--- “ So are Places call’d upon by  
 his Name the Places of his more especial Resi-  
 dence upon Earth.

THIS he wonderfully corroborates by  
 two Texts at once, one of which happens  
 to supersede the other : For whereas God

(a) See his *Practical Discourses on the Lord’s-Prayer*, p. 18. (b) See his *More Nevochim per Buxtorf Par. I. Cap. 25.* (c) *Ipse est Habitaculum mundi, non vero mundus Habitaculum ipsius: ibid. Cap. 70.* (d) *Non quod Deus Locum habeat ad quem Homo posset accedere, aut ab illo removeri, ut Cacci quidam sibi imaginantur, quod tu observa & animadverte: ibid. Cap. 60.*

by

Place of  
e; and  
ll'd his  
)  
is Ac-  
ot have  
Dwell-  
God in  
at pro-  
said to  
e he is  
niverse,  
again,  
Place,  
aw near  
e blind  
ays he)  
ion de-  
e rest of  
f God's  
roceeds  
upon by  
al Refi-  
ates by  
appens  
as God  
-Prayer,  
rf Par. 1.  
on vero  
(d) Non  
set acce-  
i imagi-  
ap. 60.  
by

by declaring (*Exod. xx. 24.*) *In all Places where I record my Name, I will come unto thee, and I will bless thee,* seems to have appropriated his Publick Worship to particular Places of his own Appointment, under the *Jewish Oeconomy*, our blessed Saviour, by assuring his Disciples (*Mat. xviii. 20.*) *WHERE Two or Three are gather'd together in my Name, THERE am I in the MIDST of them,* plainly takes off this Appropriation in the Christian Dispensation: I am surpris'd therefore to hear these so different Passages both to the same Purpose.

This however is Ground sufficient for an heavy Charge upon the Family of the Some-bodies: For Some there are, it seems, *who have been pleas'd to say, in regard of Conscience, Holiness, and Religion, all Places are equal and alike:* And amongst the rest, the Author of *Alkibla* is brought in guilty of not believing both Sides of a Contradiction, *viz.* "That "he who is by nature equally in all Places, "is more especially in some Places." Where it is manifest by the Terms he uses, that by the Presence of God in that Discourse, he means the *real Person of God*, not any supernatural Manifestation, divine Influence or Operation, which are sometimes *figuratively* call'd his Presence, but of which his Subject led him not to enquire: He therefore stands clear of that Dispute.

BUT I would advise our Author for the future to be more cautious how he casts about his Brands, because he knows not, I find, whose House they may fire. Concern-

ing the Holiness of Churches, the authoris'd Doctrine of the Church of *England*, to the best of my Judgment, is this, *viz.* "That  
 " Churches are indeed call'd Holy, and  
 " counted Holy, yet not of themselves, but  
 " for that the People resorting thereunto are  
 " Holy, and exercise themselves in Holy  
 " Things."

AND the ingenious Expositor (a) of the Lord's-Prayer above-mention'd writes, "That the *Jews* (from their Opinion of God's more Especial Presence) seem to have conceiv'd a *Vain Notion*, that All Worship was confin'd to *Jerusalem*, and that their Prayers were not so well assur'd of Acceptance from any other Place; our Saviour therefore, to oppose this narrow Opinion, requires us to pray to our Father in Heaven; shewing by this, that our Petitions have equal Access to him from ALL PLACES."

AND that most reverend Prelate Archbishop *King* (b) waxeth yet more bold, and even in his celebrated Discourse against the Dissenters frankly declares, "That Circumstances of Place, and the like, give us no Advantage, and are of no value towards making our Worship acceptable."

'T IS remarkable also that both these most Orthodox Divines father their Divinity upon our Saviour himself, so that I wish

(a) Dr. *Mangey* ubi supra.

(b) See his Discourse concerning the Invention of Men in the Worship of God, Ed. 5. P. 113.

" even

even he escapes the Lash of this furious Driver. What Dr. *Mangey* says you have already heard: The Archbishop thus proceeds ----- " This Meaning of the Words, " (viz. concerning Worshiping in Spirit " and in Truth) directly answers our Saviour's Design, which was to shew the Samaritan Woman, that the Time was " coming that the Worship offer'd to God " under the Gospel, would be nothing more " acceptable for being offer'd at *Jerusalem*, " or *Mount Gerizim*, or any other PLACE; " but the Heart being right, ALL PLACES " were alike: ----- We affirm therefore, " as our Saviour hath here taught us, that it " is only from the Heart or Spirit that our " Worship becomes acceptable to God, and " that the Time or PLACE where 'tis offer'd, " contributes Nothing to our Acceptance."

So then not only the Author of *Alkibla*, not only this small Teacher, I say (who really is out of the Controversy) but Dr. *Mangey*, Dr. *King*, and even the great Master and Teacher of us all, our Saviour Christ, God blessed for ever, are involv'd in the same common Accusation of being a meer Set of *Jeroboam's advancing Arguments*, K. p. 8. very proper to be alledged against all stated and publick Place of Worship, which will at any time serve to demolish our Churches, deface our Altars, and with respect to Conscience, destroy THE Obligation to all Publick Worship. As if there were not a Variety of Arguments, of the greatest Weight, for the Publick Worship of God, which would have

stood entire and unanswerable as long as the World shall last, tho' the Doctrine of his more Especial Residence in some particular Places never had prevail'd! And it should, methinks, deserve the Consideration of a Preacher, that by affirming that the Denial of this sole Argument destroys the Obligation to all Publick Worship, he does himself deny, and thereby, as far as in him lies, destroy all other Arguments for this general Duty of Mankind, which for Reasons, too many to be now mention'd, where-ever practicable, is *indispensable*. But to proceed.

OUR Author having thus, by the Profoundness of his Art, brought the more Especial Presence of God within the Compass of Stone Walls, is still a little suspicious there are some would be apt to think, *He had not done much Service to the Cause he espous'd*, unless he could reduce it also in a more especial Manner to the EAST End of the Church.

FOR this he durst not entirely depend upon either of his Texts above-cited: That of the Gospel concluded thus---- *There am I (not in the East of 'em, but expressly) in the midst of 'em*: This would have spoil'd all. That of Exodus declares only,--- *In all Places where I record my Name, I will come unto thee, and I will bless thee*: Which Declaration our Author himself conceiv'd determined nothing more than the Especial Residence of God's Presence with respect to the Church in general. Rather therefore than the Scripture should fall short of his Purpose,

he

(4) Qu.  
the like I,  
very Title  
deed: And  
the 86th  
clude, this  
— But  
his Mind?  
the 13th A  
would have  
receive and  
itions of sh

he ventures to make an Addition to the TEXT, and annexes to the foregoing Words THESE,--- K. p. 9.  
in every Place WHERE the Remembrance or Memorial of my Name shall be. Which, by help of the Italick Character he has impos'd upon the Publick as the English Translation; whereas the Verse closes with these Words--- *I will bless thee.*

I would not willingly any Man should hear from me in a publick manner what may not be to his private Satisfaction; yet I cannot but think it fit, some Care should be taken to prevent the mischievous Consequences to which such loose Pranks in Divinity have a natural Tendency: The mildest Turn we can give that now before us is, that it is an Interpolation of Scripture: And I might appeal to St. Austin (a) himself whether as the Prevaricators, so also the Interpolators of the Divine Laws ought not to be restrain'd, or in the Words of our Articles, to be rebuk'd.

---

(a) Qu. Whether St. Austin himself has not receiv'd the like Improvement by the same hand, even in the very Title Page? This would be *Stigma in Fronte* indeed: And yet whoever will take the Pains to turn to the 86th Ep. of this Father, will be very apt to conclude, *this is the very Case.*

— But what would not a Man do for a Motto to his Mind? What a Misfortune it was he did not think of the 13th Article of the Creed of Pope Pius IV? This would have done without mending, viz. *I most firmly receive and embrace the Apostolical and Ecclesiastical Traditions, and all the other Observances and Constitutions of the same Church.*

But

K. p. 9.

BUT this, it seems, was necessary in order to support what, in the summing up of his Scheme, he makes the third Article (tho' as I hinted before, it is there misplac'd, and should have been the second) *viz.* *That there is the same Reason for Eastward Adoration in the Christian Church, as there was for Westward in the Jewish.* Which, in short, he thus demonstrates; “The general Promise (Exod. xx. 24.) of God’s coming unto “and blessing his People in all Places where “his Name is recorded, (by virtue of an additional Clause of Scripture) “is particularly applied to the Places where the “Remembrance or Memorial of his Name “shall be; that therefore as the Jews, on “this account, worshiped with their Faces “towards the *West*, so ought we to worship “with our Faces towards the *East*; But “CAUSE, *in fine*, where we have no express “Command in the New Testament, to determine “mine our Practice, we ought to be directed “by the *Analogy of the Old.*

K. p. 10

THIS is somewhat indeed! But omitting certain Doubts that may arise concerning the Premises, and supposing also the Christian World (which it never yet did) should come into the Conclusion, would they not be apt to ask, How then comes it to pass, our Chancels are not built, the Holy of Holies was, *towards the West*? Why are not our Altars plac'd, as the Mercy-Seat was, the same way? I heartily therefore wish our Author as much Joy in the Golden Rule of *Analogy* as if it were

his own, and he had not stole the Blunder :  
But I cannot better dispatch this shrewd Head  
of the *Kebla*, than by throwing one Line of  
Horace at it,

*Quid dignum tanto feret hic Promissor HIATU?*

I shall only here add, There are, I confess, many Things pass'd over in both Articles, which, did I pretend to be critical in small Matters, ought not to have escap'd my Notice : In this Expression for Instance (p. 7.) *So are Places call'd upon by his Name*, is one of those Flowers of Rhetorick, for which I need not say what a School-Boy might probably suffer ; and what a SCHOOLMASTER would deserve, is what (not to be behind-hand with him in Civility) *I am at present unwilling to name*.

Again (p. 9.) he makes a Trip in Antiquity, and unfortunately over-turns the Mercy-Seat, the two Cherubims, Pot of Manna, both Tables, and altogether : For whereas *Moses*, according to the Command he receiv'd from God (*Exod. xxvi. 34.*) had carefully plac'd the Mercy-Seat upon the Ark (where also the Learned of all former Ages have been pleas'd to let it stand) our modern Antiquary *has turn'd the Ark upon the Seat* ; and thus at last, by his own Consequence, brought the more Especial Presence under a Box.

B U T

BUT 'tis not generous to insult a Man when he is down ; I rather wish it were in my Power to help him up again. He might indeed have clear'd his Hands of some Incumbrances of this nature, by casting them upon the Corrector of the Press, had he not made it Part of his Glory to have been his own Corrector ; no doubt therefore he did his Office the more favourably.

*K. p. 10.* IN his Introduction of his Third Article, *viz.* concerning the Practice of the Heathens, he allows my old Friend to have been somewhat *curious* on the Occasion, and that it makes a *considerable Figure* in his Disquisition : but tells him withal, *it is nothing to the Purpose.*

A N Observation which, 'bating the Complaisance of it, deserves no other Reply than How come you to think so ? When the *professed* Design of the Disquisition upon Worshiping towards the East was to shew,  
 " The general Antiquity, Rise, and Rea-  
 " sonableness of that religious Ceremony in  
 " the Gentile World."

*Ibid.*

BUT, that whatever Ceremonies were practis'd by the Heathens, are therefore unlawful to Christians, is an Argument of our Author's own Suggestion, and very unjustly father'd on my old Friend ; tho', by the by, I do not think the Heathenish Extraction of a Christian Ceremony gives any great Lustre to its Pedigree.

HOWEVER, he takes care to be very tragical on the Occasion ; and by the help of a little second-hand Declamation, represents this

this  
 aga  
 even  
 the B

T  
 dern  
 prop  
 verfy  
 vines  
 when  
 Adve  
 lace,

B  
 this  
 in M  
 ton u  
 be m  
 mend  
 " go  
 " to

B  
 duces  
 he, i  
 Thing  
 selves  
 again  
 you m  
 by Ide  
 mutab  
 than l

M  
 there

this wicked *Alkibla* as advancing Arguments against all bodily and exterior *Worship*, and *Ibid.* even against the most comfortable *Sacrament* of the Body and Blood of Christ.

THIS also is a common Figure in modern Rhetorick, and I think may be most properly call'd THE HALLOO in Controversy, as 'tis a Signal amongst Christian Divines engag'd in Dispute with each other, when 'tis their more immediate Pleasure their Adversaries should be worried by the Populace,

— — — — — *& verso pollice Vulgi*  
*Quemlibet occidunt populariter.*

BUT I am glad to understand his Zeal in this Case serves only to put my old Friend in Mind of an Observation of Sir Isaac Newton upon an impertinent Scribler that would be making Holes in him, under Pretence of mending 'em, " This Gentleman, said the " good Knight, seems very little concern'd " to understand what he writes against.

BUT we must not here omit what he introduces with a *MOREOVER*, *Moreover*, saith he, if what you observe be true, and it is a K. p. 11. Thing very indifferent which way we turn our selves in making our Addresses to God; and again, a Thing by Nature perfectly indifferent; you must confess it still indifferent, tho' abus'd by Idolaters; for the Nature of Things is immutable, and no more changes by the Practices, than by the Sentiments of Men.

Most metaphysically spoken! But yet there is a certain Book, commonly call'd

D the

the Canons and Constitutions of the Church of *England*, which expressly tells us,—

“ *Things of themselves indifferent do in some sort alter their Natures*, when they are either commanded or forbidden by a lawful Magistrate, and as they may not be omitted at every Man’s Pleasure contrary to Law, when they be commanded, so neither may they be used when they are prohibited.” (a)

Now if, as *Alkibla* intends, ‘tis in Nature perfectly indifferent which way you happen to face in divine Service, why should you make a *Ceremony* of turning (as for instance, at the Creed) one particular *Way*? Especially since all *Ceremonies* are forbidden in the Church of *England*, which are not enjoin’d in our Common-Prayer-Book, as ‘*This no where is*; and therefore *its Nature is so far chang’d*, that whereas before it was *lawful*, it is now *unlawful*. And this I take to be the main Point in dispute, and upon which, as the very *Cardo rei* (tho’ perhaps I should not so soon have blabb’d out the Secret) this Controversy will turn at last.

WHAT more follows in this Part is such meer Opposition for Opposition’s sake, in a word, such a *Shadow-Fighting*, that were it not out of regard to the Character of that learned Gentleman, whose Hand so plainly appears in it, I should not think it deserv’d the least Notice.

THE Author of *Alkibla* having in his Title-Page propos’d to shew the general An-

\* Canon 30.

tiquity

tiquity of the Custom whereof he treated, had shewn it to have been the receiv'd Practice of various Nations of old, by a Variety of Authorities, which, taken all together, are sufficiently conclusive of his Design; but that our Letter-writer might still seem to oppose, he nibbles at some Particulars, and then a Glut of Readings is pour'd out upon us to prove what, I believe, no Man ever denied, *viz.* "That the Antients had different Customs also in this particular." This he might modestly have concluded my old Friend knew as well as he could tell him, when in the Course of his Disquisition he had observ'd it, and in his very third Page thus express'd himself: "So busy and fruit-ful is Fancy, that it has produc'd various Opinions and various Parties on this very Occasion, as will abundantly appear to any one who will be at the Pains to search after them." But his Business was only to establish the general Antiquity of the Custom then in hand, not to dispute that of any other; or so much as to enquire, which was the most antient, or, if I may so express my self, the most general.

HOWEVER, as this Question is now start-ed, if we may believe Mr. Selden, he tells us, "'Tis for the most part allow'd, that the Heathens did *in general* look to-wards the *East* when they pray'd, even from the first Ages of the World\*." But

\* Admittitur plerumque Gentiles *generatim* Orientem inter precandum—a vetustissimis etiam seculis spectasse. de Syne driis. L. 3. c. 15. § 2.

since our Author, being retain'd, it seems, on the other Side, has thought fit to amuse us with a needless Excursion to shew his Learning, I shall make bold also to give a brief Specimen of his Judgment and Integrity on the Occasion.

K. p. 11.

*LET the Altars look towards the East*, he allows was (to use his own Phrase) *a general receiv'd Maxim in the Time of Augustus Cæsar*; and consequently that *worshiping towards the East* was the generally receiv'd Custom in that Age: But, says he, in the Ages preceding, *Let the Altars look towards the West, in all Probability, was as general a receiv'd Maxim*: *Hyginus* (in a most obscure Passage) he tells us, *is clear to the Purpose*; and gives us to understand that *it is also farther confirm'd by the Testimonies of Clemens Alexandrinus, Dionysius Thrax, and Porphyry*, declaring all with *Hyginus*, that the Temples of the Antients look'd towards the *West*: Yet some particular Instances our Author thinks he has met with of others that look'd towards the *North*, and others towards the *South*, and one he knows not how—

K. p. 14.

*Now (quoth he) the Position of their Altars, before which all the Temple-Service was perform'd, varied according to the Position of their Temples; and if the Front of the Temple was to the North, then they worshiped with their Faces towards the South; if to the South, then with their Faces towards the North, and so of the rest.*—Consequently therefore in those antient Times, when (according to our Author's antient Authorities) Temples generally look'd towards the *West*, Men generally

K. p. 15.

nerally  
What f  
Adversa  
uthorities  
ration a  
he have  
Mos  
Integrity  
confess  
commo  
Clemens  
the He  
because  
Temples  
Mouth  
dence,  
was---T  
wards  
the Eas  
many o  
might p  
an Err  
himself  
alas ! fa  
sequences  
a violent  
I must r  
scarce  
in one v  
the Disc  
pear th  
--- He

\* Τὰ πα  
ευτοις τῶν  
καθηλεις Στ

nerally worshiped towards the *East*. — What fine Things are a *clear Head* and a *kind Adversary*! Had my old Friend wanted Authorities for the Antiquity of Eastward Adoration amongst the Heathens, where could he have been better supplied?

Most gladly therefore would I make his Integrity as clear as his *Judgment*; but must confess 'tis past my Power to reconcile with common Equity his producing, for instance, *Clemens Alexandrinus* as an Authority that the Heathens worshiped towards the *West*, because he had said, *that their most antient Temples look'd that way*, when, had not his Mouth been stopp'd in the midst of his Evidence, we should immediately have heard it was—*That those who stand with their Faces towards the Images, may learn to turn to the East*\*. His bringing into Court so many other Witnesses against his own Cause might probably be owing to what we call an *Error Intellectus*, which my old Friend himself allows to be very pardonable; for, alas! said he, *We are not all born to see Consequences* — But to clap his Hand in such a violent Manner to the Throat of a *Father*, I must needs say, looks a little *wilful*; and scarce deserves *Benefit of Clergy*, especially in one who professes so just a Veneration for the *Disciples of the Apostles*: But this will appear the less surprising, if we consider only — He that has learnt to *add to the Scrip-*

K. p 39.

\* Τὰ παλαιότατα τῶν ιερῶν πρὸς δύσιν ἔστεπεν, ὥστα οἱ αρχαῖοι ἀντοῖ τῶν ἀγαλμάτων ισάμενοι, πρὸς αὐτοὺς τρέπεσθαι οὐδεποτέ. Strom. 1.6. p. 856.

tures,

tures, need not be taught to curtail the Fathers.

K. p. 13.

To beg a little more Patience: *As to the Græcians*, says he, *I think the Scholiast upon Pindar is not a sufficient Authority to determine their Practice, it being uncertain what Age or Country he refers to.*

K. p. 4.

If then the Authority of the Scholiast was not to his Satisfaction, why did he not take up with that of his own Bishop, whose joint Authority my old Friend offers on the Occasion, and to whom also he owns himself indebted for what he has from the Scholiast, to whose Testimony, 'tis remarkable, the Bishop makes no such critical Objection as the Vicar: And truly, for my part, rather than seem to bring his Lordship's Judgment in Question, I should have taken it for granted, that the Scholiast in his Notes referr'd to the Customs of the People sung of by his Poet, and that the Age of these Customs was, at the lowest, the Age of Pindar, who with some may pass for an old Greek: However, if a more direct Testimony of the antient Observance of this Practice in these Parts would be more acceptable to our Author and his Friends Sappho, who is but few Years short of Pindar, makes it as old as Oedipus †.

.. p. 15.

As to the Magians; WE grant, says he, *that they did worship towards the East.* This Grant then, it seems, having been pass'd by

+ Χοῖς χίεσθαι συλλα πρὸς πρώτην ἐώ. Oed. Col. v. 489.

our *Keblists* with a *Nemine contradicente*, one would have thought all was over here: But an Observation arises, *viz.* and so did the *Essenes*, who were never blam'd upon this account by our *Saviour*, nor (he might have said) upon any other. Our *Saviour* possibly never had occasion to speak of 'em; but one who had, tells us expressly,--- "This Practice of theirs was contrary to the Law of God\*.

But though, for once, he allows what my old Friend says to be true; yet, says he, *How comes Herodotus to be your Advocate in this Case?*

This Question I therefore ask'd him myself; and his Answer was, "That not having "the Book at hand, he relied upon *Vossius*;" in whose *Theol. Gent.* (lib. 2. c. 3.) I actually find these Words----*Sic Magos precatos refert Herodotus Lib. 10.* But whether this Historian any where relates this, or not, is of no great Importance; since my Friend proves it from another, against whom no Exception lies, our Author himself acknowledges the *Truth* of it, and the Reader is not therein imposed upon: I wish I could say the same of many *Particulars* in a certain learned Letter. I shall here add one only to those I have already instanc'd: *The Temple of Dea Syria* (says he) *faced the North*; and for this he quotes *Lucian*, who could not possibly

\* *Hoc factum est adversus Institutum Legis divinæ,*  
*Ezech. viii. 16.*

*Scalig. Elench. Tribæt. Cap. 20.*  
have

have told us more expressly than he does, “ that it look’d towards the *Rising Sun* \*.

OUR Author next proceeds, without the least Regard either to the general Opinion of approv’d Writers, or the particular Reasons assign’d on that Head in *Alkibla*, [p. 8.] to controvert the received Notion of the Sun’s being the first Idol of Mankind, upon this Footing only, *viz.* *That the Worship of the Moon and Stars was very antient also.*

To complete the Matter, the Spirit of Controversy growing still more strong upon him, he makes it a Question, *whether the Sun was ever worship’d at all or not*: And I wonder truly (since my old Friend happens to be on the Affirmative) he did not make it another, *whether it ever shone or not*.

BUT the Idolatry of the Sun being hitherto taken for granted on both Sides, and on both Sides establish’d by sufficient Authorities, some perhaps may be desirous to hear how he came to turn Sceptick on this Point also.

FOR this he will tell you, *After that Celsus had charg’d the Jews with worshiping the Sun, Moon &c, Origen replies, we do not worship the Sun, nor is it lawful, καὶ οὐφυλῶς αὐτὸς; by which it is plain Origen distinguishes between saluting and worshiping the Sun; and whether the Heathens, amongst whom this Custom was, did not make this Distinction, is not known.*

\* Ο δι τὸς ὁρές μὲν ἐς Ήλιον αγιότα. p. 1070. Ed. 1234. which Burdelot.

THIS is one of those Assertions, which I suppose needs no Confutation ; but see what says *Alkibla* (p. 48, 49.) I would here also beg Leave just to observe there is a Point on which it would become the *most Learned* to be still more sceptical than upon the idolatrous Worship of the Sun or Moon either, and that is with respect to their own Sufficiency, and perfect Knowledge of the Fathers ; for *Origen* is so far from representing *Celsus* as charging the Jews with worshiping the Sun, that on the contrary he \* represents his Quarrel against them to be for not worshiping it. This is indeed to misrepresent the Sense of the Father, and such a Misrepresentation it is, that it would perhaps puzzle the *Vicar*, and all his Coadjutors to find out any thing like it even in *ALKIBLA*. Yet is there worse to come, as in its proper Place will soon appear ; but I must first close this Head with an Observation of another Nature, for which our Author has given me frequent Occasion.

I cannot but observe 'tis a general Complaint with him, *that he can't find*. Thus in the Page last cited, " You say (quoth he) " that this Eastward Adoration is the very " Reverse of that practis'd in God's own House", and I grant it ; but *I no where*

\* Πρῶτον γέ τῶν Ἰudeῶν θαυμάζειν ἀξιον, οὐ τὸ μὲν ἀριστὸν  
τοις ἐν τῷδε ἀγγέλοις σέβεσθαι, τὰ σεμνότατα δὲ ἀντὶ μάρτυρος  
ποιεῖσθαι, ἥλιον, καὶ σελήνην &c, παραπέμπεσθαι. Lib. 5.  
234. which compare with Book 8. p. 421. of Dr. Spens-  
er's Edition.

FIND that their Westward Adoration was prescrib'd in Opposition to any Idolatry then in being, or that it was of *Divine Institution*.

SINCE then I perceive the Gentleman has no Luck at *Finding*, I would put him in a Way for once: Let him then please only to turn to the 13th Page of *Alkibla*, and take this Piece of Advice along with him, *viz.* never to *shut his Eyes when he looks for any thing*, and he will perhaps find more than he desires to see: If that should not fully satisfy him, Dr. Spencer \* will farther tell him----“God by a determinate Council would have his People in this Case use a Rite and Ceremony contrary to that of the Heathens”. Others may not perhaps expressly tell us, where they find this to have been the Reason of the Institution; as Scaliger, who yet for the *Divinity* of it names his Text†.

BUT whoever will undertake to help our Author out as oft as he is at a loss for want of *Finding*, had need to have little else to do; for scarce are we advanc'd three Lines before he makes his old Return, *viz.* *Non est inventus. I no where find that the Mercy-Seat was plac'd Westward by Divine Direction.*

\* *Nimirum voluit Deus, certo consilio, Populum suum  
hac in parte contrario Ethnicis more & ritu uti: De Leg.  
Heb. p. 849.*

† *Elench. Trihæres. ubi supra. See likewise Alkibla  
p. 32.*

HERE again I would once more be at his Service, and desire him only to turn to the 26th of *Exod.* (which he has himself cited on this occasion) observe the Directions last given, and by the help of an easy Inference, He will *certainly* find the Mercy-Seat was as surely placed Westward in the Tabernacle, by Divine Direction, as was the Holy of Holies. And I may now venture to leave it to our Author himself to judge, whether (according to his own Doctrine of Memorials) Westward Adoration was not then of Divine Institution.

PROCEED we now to the Fourth Article, *viz.*, *You have not dealt fairly by the Fathers of the Church in many Particulars.*

ON the other Hand, if there be any Truth in an ORACLE, my old Friend “ has very justly expos’d most of the Reasons given by the Antients, and in a very lively “ Manner.” But as *Oracles* were apt to be a little *ambiguous* of old, I shall not chuse to depend too much upon a modern one.

THE Charge in the Body of the *Kebla* is introduc’d thus, — *It were to be wish’d You had been somewhat more impartial in your Censures, and more exactly attended to the Sense and Design of the Fathers, in your Disquisition upon their Reasons for Eastward Adoration.* (K.p. 20.)

As to *Censures*, my old Friend (p. 48.) expressly leaves every Man to judge for himself: And to take off all Impression of the groundless Insinuations following, I need transcribe only two short Clauses from *Al-kibla* (p. 19, 20.) *viz.* “ I shall produce E 2 “ about

“ about half a Score such (Reasons) for their Practice, as were most current in the Primitive Times, or have since been thought Original ; ---- and that I may be the less obnoxious to the Imputation either of ignorantly misapprehending, or wilfully misrepresenting the Sense of the Fathers on this Occasion, I shall chuse to expres it in the Words of such of our approv'd Authors, as have been most justly celebrated for their Learning, Judgment, and Integrity.”

THIS is the Course actually taken in the *Disquisition* ; and the Writers principally follow'd are *Cave*, *Bingham*, the Author of *The Inquiry into the Constitution, &c. of the Primitive Church, &c.* ---- Men above all Suspicion of Disrespect or Prejudice towards the Fathers. Their Works are, or ought to be, in the Hands of every Clergyman and Gentleman in the Kingdom, who has any Curiosity to know the antient State of his Religion : And to These the Author of *Al-kibla* appeals ; nor does he desire the least Favour, if any single Instance of *Disingenuity* or *Unfair dealing* be found upon him. To the judicious Labours, in particular, of the excellent Author last mention'd, he professes to owe his first Insight into the Foundation (or rather no Foundation) of this *mis-grounded Ceremony* in the Church of *Christ* \* : And how far our *Kiblists* have been able to

---

\* See the *Enquiry into the Constitution, Discipline, &c. of the Primitive Church, Part II. Cap. 2.*

help

help o  
sons a  
left to  
der, w  
a parti  
But  
Gentle  
want c  
Design  
selvess  
a Mist  
a Passa  
aboven  
there w  
this on  
IT 1  
“ Tha  
“ &c,  
“ war  
“ been  
“ sed b  
St. Basi  
liffs) St  
few Pe  
hereupo  
the Ori  
But som  
Now  
dlemen  
Constru  
\* *ioacu*  
runt fide  
Scriptis P

help out the Fathers in defence of their Reasons assign'd for it, may, I think, be fairly left to the Judgment of every impartial Reader, without giving myself the Trouble of a particular Reply.

BUT with what Face hereafter will these Gentlemen be able to tax my old Friend with want of *Exactness in attending to the Sense and Design of the Fathers*, when they have themselves been actually taken in so notorious a Mistake (to say no more of St. Clement) on a Passage so well known as that of *Origen* abovemention'd? Yet, as I was saying, is there worse to come: As an Earnest take this only for the Present.

IT had been observ'd in *Alkibla*, (p. 26.) "That the East being the Place of Paradise &c, was an Argument for worshiping towards it, than which none seem'd to have been more generally embrac'd and professed by the Fathers", at the Head of whom St. *Basil* is there cited. Whereas (say the Kib- (K. p. 25.) lists) St. *Basil* says it was only the Opinion of a few Persons, from whom he dissented. And hereupon they are so hardy as to appeal to the Original, ὁλίγοι δὲ ἡτοι, &c, in English, But some few of us do know, &c.\*

NOW I should be glad these learned Gentlemen would inform me by what Rules of Construction St. *Basil* can be here interpreted

\* ὁλίγοι δὲ μεμυημένοι, ὁλίγοι δὲ πιστοί, πορνοὶ initiati, non runt fideles: Quæ Dictiones multoies occurunt in Scriptis Patrum:

Burnet de Fide & Offic. Christ. p. 91:  
to

to say, It was *an Opinion only*, when he speaks of it as a Thing known: How again it was a Point from which himself dissented, when He actually affirms himself to be one of those who know this Thing to be so.

Here then have we *false Construing* and *false Assertion* both in a Breath; and I must beg leave to observe upon it, there are some, *I find*, can be very *dogmatical*, without considering what a *Dogma* means: And perhaps if our profes'd Author himself would consult the Canons of St. *Basil*, as set forth in English by Mr. *Johnson*, he would *find* at last, 'twas the very *Doctrine* of the said Saint, ---  
 " Praying towards the East was (a) to de-  
 " note, that we are in quest of *Eden*, that  
 " Garden in the East". Consonant to which,  
 Dr. *Gave* observes,--- " St. *Basil* tells us the  
 " Mystery of it was (b)--- That hereby they  
 " respected *Paradise*". And Mr. *Bingham* (c)  
 exprefly --- " This Reason is given by  
 " St. *Basil*."

Are These then those *penetrating and profound Divines*, who, but even now, so gravely wish'd *Alkibla* had *more exactly attended to the Sense and Design of the Fathers*! Alas, said the excellent *Cunæus* (d), *we blunder all*! and

(a) Clergyman's *Vade mecum*. *Part II.* (b) Primitive Christianity. *Part I. Cap. 9.* (c) *Antiq. B. XIII. Ch. 8.*

(d) *Hallucinamur Omnes. Prolegom. in Lib. III. Rep. Hebr. Interdum vero etiam Commentationis materiem nobis dedit Error aliorum & Hallucinatio, omninoque necesse nobis fuit confutare quosdam quos pridem Eru-ditio sua, & consentiens Hominum Existimatio in excelso collocavit: Quod tamen ipsum semper in viti facimus. ibid.*

give

give  
grie  
the le  
I fl  
Curt  
and v  
tude.  
the W  
seems  
it ma  
endea  
ceed.

T  
Eastw  
sion  
too ba  
fore,  
the W  
Churc  
wards  
be asce  
and th  
the Ea  
in his  
fifteth  
East. -  
Lord C

\* Fo  
bick Ma  
has the  
sus, wi  
Archive  
the Keb  
ing leari  
by the N

gives me leave to say after him also, It grieves me to see the HALLUCINATIONS of the learned, much more to shew them!

I should here therefore chuse to draw the Curtain over all that follows in this Article, and with the Veil of Charity cover a Multitude. But since our Author has thrown in the Way, what he calls a *knotty Point*, and seems not a little to value himself upon it, it may perhaps be expected I should use my endeavours, at least, to untie it before I proceed.

THIS *knotty Point* is the Argument for Eastward Adoration, taken from the Ascension of our Saviour, which he represents as *too hard for my Friend to digest*. And therefore, adds He, *For the better Satisfaction of the World, I desire this Confession\* of the Eastern Church may be consider'd: viz, We pray towards the East, for that our Lord Christ, when he ascended into Heaven, went up that Way, and there sitteth in the Heaven of Heavens above the East, according to that of David the Prophet K. p. 29. in his Book of Psalms, Praise the Lord which sitteth upon the Heaven of Heavens in the East. And verily we make no doubt, but that our Lord Christ, as respecting his Human Nature,*

---

\* For which our learned Author refers us to an *Arabick Manuscript* in the *Bodleian Library*: But whoever has the Curiosity to peruse Mr. *Gregory's Oriens Nomen sijus*, will no longer doubt but he has there found his *Archive*. Where also farther Particulars may be had of the *Kebla*, by which it will at Sight appear how exceeding learned a Writer may become in half an Hours time by the Magic Powers of TRANSCRIPTION.

bath

give

## The ANATOMY of

*bath his Seat in the Eastern Part of Heaven, and sitteth with his Face turned towards this World: To pray therefore and worship towards the East, is to pray and worship towards our Saviour.*

THIS notable Eastern Creed, coming so strenuously recommended by our Author, I could not but consider, and the first Thing that offer'd itself to my Consideration was, ---*Whether it would bear the Test of an English Creed; viz, "Whether it might be " prov'd by most certain Warrants of holy " Scripture \*".* Otherwise 'tis no Creed for Us.

IT consists of Three Articles; and the First is, *That when our Saviour ascended, He went up towards the East: For this no Scripture is pretended.*

THE next is, *That He sits in the Heaven of Heavens in the East: For which the 68th Psalm is cited, according to the Septuagint Version; for our own hath nothing like it, and therefore would not serve turn: And indeed, whoever will be at the Pains to compare the 4th Verse with the 33d in the Septuagint, will find that still less to the Purpose; since God is there represented as sitting upon the WEST towards the EAST†; which indeed is a Notion that has some Connexion with the Jewish Kebla; but can give little Countenance to Eastward Adoration.*

THE last Article is, *And sitteth with his Face turn'd towards this World. And of this,*

\* See the 8th Article of the Church of England.

† ἐπὶ δυσμῶν, ver. 4. κατὰ ἀντοῖς, ver. 33.

says

says the Eastern Church, verily we make no Doubt. Consequently they needed no Proof, and so have offer'd none: But since our Author is a Member of a Church, which does not oblige us to believe every Thing of which no Doubt is made in the East; I would beg, in my turn, That, for the still farther Satisfaction of the World, These brief Queries following may be consider'd.

SINCE our Saviour's Body ascended into Heaven, has it not the Liberty of Heaven? Because He is said to sit at the Right Hand of God, is He therefore confin'd to Place and Posture? Is God's Right Hand in the EAST only? And has our glorified Saviour for near 1700 Years sat like a Statue, with his Eyes fix'd upon a Point? wretched Divinity! What Pity (METHINKS) it is but our Author, before he subscrib'd this Eastern Creed, had consult'd Bishop Pearson upon that of the Apostles, and a little consider'd his learned Notes on the Article of *sitting at the Right Hand of God!* *Pudet hæc opprobria!*

AND now I fear he would be apt to complain, should I pass over his 32d Page, where he brings in my old Friend objecting, *Why must the Grand Assize be held in the Valley of Iehosaphat, and Christ's Tribunal be plac'd in the Air overagainst Mount Olivet?*

IN which State of the Question there is a manifest, if not a meditated, Piece of Injustice done the Author of *Alkibla*; from whose Words no manner of Objection can be stated against Christ's Tribunal being plac'd in any Part of the Air; but because he hath learn'd

F from

from the Word of God, that both the Judge and the Judg'd in that Day will be in the Air, He cannot take every Vicar's Word that tells him either will, at the same Time, be upon the Earth.

As to the *Jewish* Fiction of the Vale of *Jehosaphat*, 'tis indeed (however contrary to Scripture) as current a Tale to this Day amongst the Papists, as that of Purgatory, or any other Legend of their Church; and may be justly enough call'd *one of those Relicks of Popery, which too oft peep out of our own Pulpits*: But my old Friend is ready to shew, at any time, it has long since been unanimously exploded by as *great and grave Divines* as the Reformation has in any Country produc'd, not only as a *groundless*, but a *senseless*, and *ridiculous* Conceit: Nay, upon Occasion, he would be bound to produce a Father treating it with the *utmost Contempt and Scorn*.

AND as there is nothing can be of greater Difservice to the Christian Faith, than *loading it with Absurdities*, no Man, perhaps, better deserves of it, than he who can *most effectually expose them*: This is doing something more than a bare Confutation, however solid, can pretend to. Such, at least, was the Sentiment of the most ingenious Author of the Clergyman's Letter of Thanks (*the compleateſt Model of modern Panegyrick*) to Dr. B—, whom, in a Compliment of the finest Turn, he thus addresses,---“Others “have in short *confuted* them, but 'tis You “only have *expos'd* them”. Where the

Praise

Praise  
(howe  
comm  
their  
as the  
ing M

A s  
he lay  
the P  
observ  
found  
only  
the P  
“ me  
“ Lo  
the P  
to his  
presun  
should  
to ma  
He sh  
of Ar  
to a F  
Friend  
Dange  
mortua

The  
Name  
introdu  
Vale o

\* Ne  
one Pla  
20th Ar

Praise of having *confuted* the Freethinkers (however great) is what he enjoys only in common with others; but to have *expos'd* their false and foolish Thinking is ascrib'd as the peculiar Excellency, and distinguishing Merit of the matchless *Phileleutherus*.

As to the Passage in *Joel* he flies to; if *Cap. iii.* he lays the Stress, as he appears to do, on *v. 2.* the Phrase *All Nations*, I would beg leave to observe to him, This Phrase is very frequently found in holy Writ, to signify the Forces only of the neighbouring Nations; as when the Psalmist says, “*All Nations* compass'd “ me round about, but in the Name of the “ Lord will I destroy them”. &c, &c, &c, for the Particulars of which, he need only turn to his Concordance. And might I farther presume to instruct our Vicar, never more should he so interpret an obscure Text, as to make it contradict plain Scripture, lest He should *again* be found guilty of a Breach of Articles\*, which by Degrees may amount to a Forfeiture of Indentures. For my old Friend, I am far from apprehending any Danger hitherto: But now comes the First mortal Wound, *viz.*

*The Wit you are pleas'd to give us under the K. p. 33.*  
*Name of a Worcestershire Divine, whom You*  
*introduce as no more able to bear talk of the*  
*Vale of Jehosaphat for this Purpose, than the*

---

\* Neither may it (*viz.* The Church itself) so expound one Place of Scripture, as to make it contradict another. 20th Article of the Church of England.

Vale of Evesham, is, to say the least of it, very unbecoming the Character of a Clergyman: Buffoonery upon such solemn Subjects, is always unseasonable, and deserves what, at present, I am unwilling to Name.

*Mitius id sanè!* But had he never heard of a *very solemn* Dispute there once happen'd betwixt *Elijah* and the Priests of *Baal*, and how yet, before they parted, it came to pass that *Elijah* mock'd them? Tho' they (good Men!) no doubt thought *Mockery* *very unbecoming* the *Character of a Prophet*, especially on such *SOLEMN OCCASIONS*: And, but that they were a little strightned in point of Time, would soon have made the Country ring with his *Buffoonery*, tho' they had, pretty visibly, the worst of the Argument. And, with Submission to better Judgment, our Author, as far as I can see, will never be able to maintain his Post in the Vale, but by the help of Popish Artillery. Which puts me in mind of the last Article of his Charge against *Alkibla*, viz.

THAT *Eastward Adoration*, as far as can be collected, is an *Apostolical Tradition*, and hath continu'd in the Church ever since, and ought therefore still to be observ'd.

THIS is the Article which, 'tis evident, our Author values himself most upon; and yet to me he seems very unfortunate in every Part of it. First, says He, as far as can be collected, it is an *APOSTOLICAL TRADITION*. Of this I own Father Hardinge \* makes no

\* See his Answer to the Defence of the Apology of the Church of England. Artic. 3. Divis. 26

Doubt:

Doubt:  
Vossius co  
is expres  
it may  
would r  
pagatio  
ner of I  
or Analog  
they cou  
the most  
it must I  
gation,  
of being  
their KE  
A s fo  
tis but a  
Cafe, th  
Caution,  
even to t  
t appear  
amongst  
to fly to  
with each  
the Apol  
which th  
Again  
(a) Vide T  
(b) Non n  
sa loquitu  
atrum: §  
(c) Ex qu  
e continua  
TRADITION  
erre, eo q  
tionem A  
apostolicar

Doubt: But neither *Juell*, nor *Gerbard*, nor *Vossius* could collect any such thing; and *Grotius* is express to the contrary (a). And, in truth, it may be very fairly collected, the *Apostles* would never interest themselves in the Propagation of a Ceremony, which has no manner of Foundation in the *Nature of Things*, or *Analogy with the Word of God*; and which they could not themselves have practis'd in the most eminent Place of their Devotion, but it must have been abominable to the Congregation, and they would have run the hazard of being ston'd, or, at least, well whip'd for their *KEBLA*. *Vide Ezek. Cap. viii.*

As for *Tradition* in things of this Nature, 'tis but another Name for *Hearsay*: In which Case, there has been thought to be room for Caution, how we give an implicite Faith, even to the Fathers (b); and the more, since it appears to have been an undeniable Practice amongst them, when they wanted Argument to fly to *Tradition*, and in their Disputes with each other, frequently to derive it from the *Apostles* on both fides the Question; of which there are not a few Instances (c).

Again: That it (viz. The Custom of

(a) *Vide Tractatum ejus de Ritibus ad Finem Operum.*

(b) *Non nimium fidendum esse Patribus &c.* — *res* *sa loquitur: Dr. Whitby in his Preface to his Strictura* *parum: § 8.*

(c) *Ex quibus in medium allatis facile est observare in* *e continua Praxi observatâ, difficile esse certum de* *TRADITIONE Apostolica, ubi lis orta est, judicium* *erre, eo quod Secundo Seculo partes litigantes ad Tra* *ditionem Apostolicam fiderent provocabant, Praxinque* *apostolicam utrinque prætendebant. ibid.*

praying

Vale of Evesham, is, to say the least of it, verily unbecoming the Character of a Clergyman: Buffoonery upon such solemn Subjects, is always unseasonable, and deserves what, at present, I am unwilling to Name.

I Kings  
xviii. 27.

Mitius id sanè! But had he never heard of a very solemn Dispute there once happen'd betwixt *Elijah* and the Priests of *Baal*, and how yet, before they parted, it came to pass that *Elijah* mock'd them? Tho' they (good Men!) no doubt thought *Mockery* very unbecoming the Character of a Prophet, especially on such SOLEMN Occasions: And, but that they were a little straitned in point of Time, would soon have made the Country ring with his *Buffoonery*, tho' they had, pretty visibly, the worst of the Argument. And, with Submission to better Judgment, our Author, as far as I can see, will never be able to maintain his Post in the Vale, but by the help of Popish Artillery. Which puts me in mind of the last Article of his Charge against *Alkibla*, viz.

THAT *Eastward Adoration*, as far as can be collected, is an *Apostolical Tradition*, and hath continued in the Church ever since, and ought therefore still to be observ'd.

THIS is the Article which, 'tis evident, our Author values himself most upon; and yet to me he seems very unfortunate in every Part of it. First, says He, as far as can be collected, it is an *APOSTOLICAL TRADITION*. Of this I own Father Hardinge \* makes no

\* See his Answer to the Defence of the Apology of the Church of England. Artic. 3. Divis. 26

Doubt:

Doubt:  
Vossius  
is expre  
it may  
would  
pagatio  
ner of  
or Anal  
they co  
the most  
it must  
gation,  
of bein  
their K

A s f  
'tis but  
Cafe, t  
Caution  
even to  
it appea  
among  
to fly  
with ea  
the Ap  
which t  
Agai

(a) Vide  
(b) Non  
ipfa loqu  
Patrum:  
(c) Ex  
re contin  
TRADITI  
ferre, eo  
ditionem  
Apostolici

*Doubt* : But neither *Juell*, nor *Gerhard*, nor *Vossius* could collect any such thing ; and *Grotius* is express to the contrary (*a*). And, in truth, it may be *very fairly collected*, the *Apostles* would never interest themselves in the Propagation of a Ceremony, which has no manner of Foundation in the *Nature of Things*, or *Analogy with the Word of God* ; and which they could not themselves have practis'd in the most eminent Place of their Devotion, but it must have been *abominable* to the Congregation, and they would have run the hazard of being *ston'd*, or, at least, *well whip'd* for their *KEBLA*.

*Vide Ezek.*  
*Cap. viii.*

As for *Tradition* in things of this Nature, 'tis but another Name for *Hearsay* : In which Case, there has been thought to be room for Caution, how we give an implicate Faith, even to the Fathers (*b*) ; and the more, since it appears to have been an undeniable Practice amongst them, when they wanted Argument to fly to *Tradition*, and in their Disputes with each other, frequently to derive it from the *Apostles* on both sides the Question ; of which there are not a few Instances (*c*).

*Again* : That it (*viz.* The Custom of

(*a*) *Vide Tractatum ejus de Ritibus ad Finem Operum.*

(*b*) *Non nimium fidendum esse Patribus &c. — res ipsa loquitur: Dr. Whitby in his Preface to his Strictura Patrum: § 8.*

(*c*) *Ex quibus in medium allatis facile est observare in re continua Praxi observata, difficile esse certum de TRADITIONE Apostolica, ubi lis orta est, judicium ferre, eo quod Secundo Seculo partes litigantes ad Traditionem Apostolicam fiderenter provocabant, Praxinque Apostolicam utrinque prætendebant. ibid.*

*praying*

praying towards the East, for This, and not *Turning at the Creed*, is what he pleads Tradition for) *bath continued in the Church ever since*, is, to use his own Expression, *false in Fact*, there being very little or no Regard paid to it throughout the Kingdom: 'Tis a Custom well known to be in general, and long since disus'd, even in our most regular Congregations; of this, the common Manner of Seating our University Chapels, and the oldest Stalls of our Cathedrals, are a sufficient Demonstration. And what must the World think of the Man who shall prate, and preach, and print for the Observation of a Ceremony in Devotion, which They are all the while Eye-witnesses he has not even Himself, the least regard to in the publick Discharge of his Function!

As to his final Inference, *That it ought therefore still to be observ'd*; If he would deduce it hence, *viz*, *Because it bath hitherto continued in the Church*, the Consequence fails, because the Antecedent is false: If from this Consideration, *viz*, *Because some of the Fathers have said it is an Apostolical Tradition*: His Inference then blackens the Reformation in general\*, all the Reform'd Churches having drop'd many Ceremonies that go under this *Denomination*, and which have the very same † Pretence to *Apostolical Tradition*. A-

\* See *Reges* on the 34th Artic. † See *Johnson's Canons of St. Basil* as above-cited; where the Chrism Trine Immersion, &c. are also accounted **APOSTOLICAL TRADITIONS**. I might here add too, *Origen* pretends the very same Authority for his strange mystical Interpretation of the Scripture.

gain,

gain,  
observ'  
impug  
Englan  
the T  
" It is  
" and  
" char  
demns  
Church  
only C  
TOLICA  
but al  
or at l  
actually  
only in  
of Dead  
" Bur  
" lical  
" casio  
" dal,  
" fied  
" fall  
T HE  
farther  
" earli  
" think  
" petua  
" vine  
" scrib  
more p

\* See  
† See h  
of Christ,

gain, by affirming *it ought therefore still to be observ'd*, He in a very particular Manner impugns the 34th Article of the Church of England, which, it has been shewn, says of the TRADITIONS of the Church *in general*, “It is not necessary they be in all Places one and utterly alike, but that they may be chang'd.” Lastly, He arraigns and condemns the Practice of the whole Catholick Church of Christ, which has laid aside not only Ceremonies and Institutions call'd APOSTOLICAL by some THREE OR FOUR FATHERS, but also such as we know by Scripture itself, or at least have no Room to doubt, were actually deriv'd from the *Apostles*: I need only instance the *Kiss of Peace*, and the *Order of Deaconesses*; “Both which, says Bishop *Burnet*, were the Practices of the Apostolical Times; but when the one gave occasion to Raillery, and the other to Scandal, all the World was, and still is satisfied with the Reason of letting them both fall\*.”

THE reverend Dr. Rogers seems to go yet farther on this occasion, when he says, “The earliest and best Ages of the Church did not think the Rules given by the Apostles perpetually binding, notwithstanding the Divine Direction by which they were prescrib'd †.” But of this there can be no more proper Judge than that learned Prelate,

\* See his Exposition of the Articles, p. 193.

† See his Discourse of the visible and invisible Church of Christ, p. 47.

from

from within whose Jurisdiction the contrary Doctrine dates its present Rise: And to Him you may appeal.

BUT of all Customs, says our Author, *That of Contention and Singularity is the worst*: Never dreaming the Custom of praying towards the *East*, (the only Species of Eastward Adoration his Tradition favours) is now so generally disregarded, that the Man, and especially the Minister, who should make a formal Ceremony of it, would be himself guilty of the *Singularity* he so smartly reproves. The Expression, I own, has some Wit in it; and therefore I began to doubt whence it came: But upon a little Recollection found it to belong to Bishop *Stillingfleet*\*; who very honestly adds—*Where there is no plain Reason against them, i. e. against the receiv'd Practices of the Church; otherwise he had ill consulted the Reputation of our first Reformers*: But this, it seems, is what our Author had no regard for.

His next Paragraph is entirely taken up with *Candour*, *Fidelity*, and a fair *Promise* to receive farther and better Information when it is offer'd him.

As to the *Candour* he boasts of; 'tis well he spake of it when he did, or he had been quite too late: Even his old *Fellow-Labourer*, I hear, gives him up at last, and condemns him as acting against *common Christian Charity*, and *his own repeated Request*, That no

---

\* Ecclesiastical Cases, p. 382.

such

such Thing as his final Conclusion might go to the Pres.

His Fidelity indeed is what no Man will dispute, especially to the SCRIPTURE, the FATHERS, and the GREEK. Yet I cannot say he has dealt fairly by the MERCY-SEAT; but I wot, that through Ignorance he did it; tho' I had hop'd better Things of some that revis'd it.

As to the Sincerity of his Promise, that will best appear, when bewailing the common InfirmitieS of Human Nature, and peculiar Prejudices of Education, he takes the Example of his good Patron St. Austin, and gives us at least a *Letter of Retraction*.

Thus should I take my leave of our Author, and his Performance; but that I must not be seen to shrink at those Volleys of *Shot* he pours in upon my Friend at parting. First, his very *Jests are ludicrous!* This is a sad Case indeed! But what if the Fathers were as good at this Sport, in their Time, as any that have come after them? Cardinal Perron, I very well remember, somewhere speaks, in general, of the *Gayetez joyeuses des Peres*; Mr. Daille of the *Lusus Patrum*, or *Sportings* of the Fathers; and, in particular, *Celsus* expressly charges *Origen* with *DERISION*\*; who is so far from denying the Fact, that he justifies it; and tells the Philosopher he talks like *an old Woman*†. And of St. Jerome,

\* Σὺ μὲν τὰ ἀγάλματα τύπον λοιδορεῖς καταγελᾶς. Lib. 8. p. 403.

† οὐδὲ γρῖες. ibid.

the Latin *Origen*, *Erasmus* (than whom none perhaps have been better acquainted with him) informs us, "He was Master of a Pen" more Satirical and ludicrous, than what "himself had us'd in *Praise of Folly*\*." How justly than may it on the behalf of my Friend be said, — If in this he errs, he errs with the Fathers, — *Sequiturque Patres non passibus æquis?*

BUT the Aggravation is, the *Design* of the Author of these *ludicrous Jests* was to ridicule, which it seems was a *Design* not at all becoming a Correspondent of the *Spectator*, than whom (he might have added) no *Man* ever more exquisitely expos'd the little senseless Customs and Superstitions of the Age. In Defence therefore of the *Spectator*, as well as of my Friend and the Fathers, I must beg leave to observe, I do not see where is the great Crime in ridiculing what is really ridiculous: 'Tis only treating Things in their proper *Manner*, according to their own *Nature*: For which very Reason it is, that SANCTA SANCTE will, for ever, be a Maxim sacred and inviolable to all Men of SENSE, i. e. to treat with REVERENCE what ought to be REVER'D.

BUT to treat then at this rate a *Subject* that bears so near a *Relation to Religion*! viz. as an old heathenish Ceremony void of all Foundation in *Scripture*, *Law*, or *Reason*! And where then is the *Religion* of it? or, consequently, the *Respect* due to it? Some

\* *Lusit hoc in genere multo liberius ac mordacius*  
Divus Hieronymus. *Pref. ad Mor. Encom.*

difference

difference must certainly be allow'd in our Manner of treating Things really *sacred*, and what is Matter of *Impertinence* rather than *Importance* in Divine Service. Supposing therefore a *Clergyman*, amidst the Labours and Cares of his Function, should for once have recreated himself in Pursuit of what we may call a **TRIFLE** indeed, but of the encroaching Sort, of which too an *ill Use* is made, a *worse* may, and no *Good* can come: In such a Case, I say, suppose a *Clergyman* should have done his; “How unjust is it, (said One, than whom few have better deserv'd either of Learning or Religion) “when every other sort of Life is indulg'd “in its Diversions, that none should be al-“low'd of in the Study”? † And where's our boasted Liberty? What Subjects may we be free with, if not with those of this Nature? The most devout and most divine of Men have left us an Example, upon much greater Occasions.

**TRANSUBSTANTIATION**, with too great a Part of Mankind, is a *Subject* that bears a *near Relation to Religion*; and yet our incomparable *Tillotson* \*, even in his Sermons, makes but a meer *Hocus Pocus Trick* of it: 'Tis true the Papists, as well as some *near Relations* of theirs, never forgave him to his dying Day; and I have my self heard him

\* Quæ tandem est iniquitas, cum omni vitæ instituto suos *lusus* concedamus, nullum omnino studiis lusum permittere? Eras. ubi supra. Q. v.

\* Sermon 26. entitled, *A Discourse against Transubstantiation*:—Which (says he) they call a **MIRACLE**, and we a **CHEAT**. See p. 312, *Folio. Ed. Vol. I.*

## The ANATOMY of

exclaim'd against as a *vile Miscreant*, that ought to have been burnt at a Stake, for this blasphemous *Buffoonery* of his upon the Body and Blood of Christ.

SUFFER me here also, for once, to return to that true Prophet of the Lord *Elijah*, and the Subject of his Dispute with the true Sons of *Baal*, viz, *De vero Deo*: This all Mankind must grant was a Subject *nearly related to Religion*; and yet we find the Prophet expressly affirming, that *Baal was a God*; tho' there be some will have it, his *Intent*, (whatever his *Talent* might be) was *not to reason, but ridicule*. The *mischievous Consequences* of which soon appear'd by the utter Confusion of the whole Posse of Priests on the other side of the Question.

But he, says our Author, that can thus *banter and ridicule the Fathers*, may with a little *Improvement*, soon treat the *Scriptures* after the same manner: The *Gradation* is *natural and easy*, and the *Difference*, between *ridiculing the Apostles, and the Disciples of the Apostles*, but *small*.

As if an *impious Attempt* upon the *Wisdom of God*, and a *well-meant Raillery* upon the *Weakness of Men*, were in effect the very same thing in all reform'd Churches! But since he talks of *Gradations* and *Improvements*, what (by the way) could be more *natural and easy* than this,----He, that can make a new *Clause*, may make a new *Verse*; and he, that can make a new *Verse*, may make a new *BIBLE*! To have been an *immediate Disciple of the Apostles*

was

was indeed a very great Privilege ; but made no Man infallible ; nor secured some of their Followers from falling into the most *erroneous* and *absurd* Conceptions, of which human Nature is capable. When therefore their Authority is made use of to impose upon us Notions in themselves *unjust*, or in their Practice *illegal*, this to me is a sufficient Warrant for every Lover of Truth and Reformation to point out their Failings in the manner *most effectual* to prevent their Consequences : Nor need he want a living Precedent for this even amongst our own Fathers, should he make it his Design (than which nothing is more visible in my old Friend) to expose not the *Authors*, but their Arguments.

A F T E R all, is it not possible our K E B L I S T S may conceive *themselves* and their own *Disciples* to be most affected by the Ridicule in *Alkibla*, and that this is the *only Reason* they are so very angry with it ? This I must confess would be a very great Misfortune upon its Author. But if to be a *Disciple of the Apostles* is what may entitle him to any degree of Favour with these Gentlemen, this I can assure them he is, in every respect, as much as any one Father we meet with in the Course of his Disquisition, if you except Father *Papias* only ; of whom, notwithstanding, Father *Eusebius* gives us this Character, That he was *οφόδης πανχρος τὸν τοῦν*, i. e. in plain English, a *Man fit only to make a Vicar of S. N.*

THE present Incumbent having now done with the *Work* of my Friend, finally gives us a View of his *Heart* also.----*Those who pretend, says he, to have more Insight into the Designs of Men than I do, don't scruple to say, your Purpose is not so much to ridicule Eastward Adoration, as to undermine Religion it self.*

(K. p. 39.)

OF these Pretenders to know the *Thoughts of Men*, I have Time only to observe, They invade the *Province of God*, and when their Judgment happens to be on the uncharitable Side, I know not any thing that less becomes a *Disciple of Christ*; who, tho' he may *smile* †, must not *rail*; tho' he may *divert*, must not *defame*.

To conclude. Those who know the Author of *Alkibla* best, can bear him Witness his Design was honest and laudable, reasonable and necessary; that what he principally intended by the Publication of this small Disquisition, was to prepare the Way for a Vindication (never more wanted than at present) of the only TRUE CONFORMISTS to the Church of *England*, viz. Those who make THE RUBRICS THEIR RITUAL, and give not into the Practice of any Ceremony in their Publick Devotion, but what is injoin'd by the Book of Common-Prayer: And, again, to undeceive, (if happily it may so be) a Number of, however HONEST, *deluded* People, who are so artfully impos'd upon, as to be at last no more satisfied with

---

† Vide Orig. ubi supra.

now  
finally  
—Those  
ght in-  
scruple  
ridicule  
Religion  
L  
boughs  
oserve,  
d when  
ne un-  
ng that  
, tho'  
ne may

their CHURCH than KING, as by Law estab-  
blisb'd; and yet fondly believe themselves  
the most loyal Subjects, and only TRUE  
CHURCH-MEN in the Kingdom.

IN the Prosecution of his Design, he has  
brought no railing Accusation against any  
Man, but has endeavour'd to proceed in the  
Spirit of innocent Mirth, and good Humour,  
and at the same time under a *just Sense* of the  
Dignity and *Awfulness* of TRUE RELI-  
GION; but SUPERSTITION is a JEST:---  
I could say more, but that I would not in  
any thing forestall my old Friend, should  
he be induc'd to communicate to the Publick  
what he once propos'd, *viz.*

*AL KIBLA. PART II. or, The Disquisition  
upon Worshiping towards the East; Con-  
tinued from the Primitive to the Present  
Times: with a Free and Impartial Ex-  
amination of the Reasons assign'd for the  
Practice by our Modern Divines.*

#### IN ORDER

To assert the Principles of the Reformation,  
obviate Superstition in our Publick Devo-  
tion, remove from it all Party-Distinction,  
and unnecessary Objections, and retrieve  
the Obedience due to Law, by reducing  
the Ceremonies of Churchmen to the Stan-  
dard of the Church.

— *Fragili quærens illidere dentem  
Offendet solidum.*

Horat.

*F I N I S.*

## ERRATA GRAVIORES.

**P**age 10 Line 2. for *Presumptions* r. *Presumptions*. p. 16.  
l. 2. in the Notes for *Buxtorf* r. *Buxtorf*. *Ibid.* l. 5.  
for *passat* r. *peccat*. p. 19. l. 27. for *Jeroboam's* r. *Jeroboam*.  
*Ibid.* l. 29. for *Places* r. *Places*. p. 25. l. 13. r. understand.  
p. 27. l. 11r. in the Note, for *de* r. *De*. p. 29. l. 18. for *zum*  
r. *turn*. *Ibid.* in the Note, for *παλαιότητι* r. *παλαιότητι* *Ibid.*  
for *παντες* r. *πάντες* r. *πάντες* p. 30. l. 10. in the  
Margin, for *X*. p. 4. r. *Alt.* p. 4. *Ibid.* in the Note, for *χειρις*  
r. *χειρισ*. p. 34. l. 14. for *Council* r. *Council*. p. 38. l. 5. for  
*know* r. *κνέω*.